March 26
1942

Millennial Star

Lehi and his family journey into the wilderness

Vol. 104, No. 13 Thursday, March 26, 1942

POETRY

THE HOUSE BY THE SIDE OF THE ROAD.

There are hermit souls that live withdrawn
  In the place of their self-content;
There are souls like stars, that dwell apart,
  In a fellowless firmament;
There are pioneer souls that blaze their paths
  Where highways never ran—
But let me live by the side of the road
  And be a friend to man.

Let me live in a house by the side of the road.
  Where the race of men go by—
The men who are good and the men who are bad.
  As good and as bad as I.
I would not sit in the scorner's seat,
  Or hurl the cynic's ban—
Let me live in a house by the side of the road
  And be a friend to man.

I see from my house by the side of the road.
  By the side of the highway of life.
The men who press with the ardour of hope,
  The men who are faint with the strife.
But I turn not away from their smiles, or their tears
  Both parts of an infinite plan—
Let me live in a house by the side of the road
  And be a friend to man.

I know there are brook-gladdened meadows ahead
  And mountains of wearisome height;
That the road passes on through the long afternoon
  And stretches away to the night.
But still I rejoice when the travellers rejoice,
  And weep with the strangers that moan,
Nor live in my house by the house of the road
  Like a man who dwells alone.

Let me live in my house by the side of the road—
  It's here the race of men go by.
They are good, they are bad, they are weak, they are strong.
  Wise, foolish—so am I;
Then why should I sit in the scorner's seat.
  Or hurl the cynic's ban?
Let me live in my house by the side of the road
  And be a friend to man.

—Sam Walter Foss.

THOUGHT FOR THE WEEK:

"It is easier to forgive and forget
than it is to forgive and respect."

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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Wherefore, verily I say unto you, that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man nor the children of men; neither Adam, your father, whom I created.
—Doctrine and Covenants 29: 34.

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THIS WEEK'S COVER

"AND he left his house, and the land of his inheritance, and his gold, and his silver, and his precious things, and took nothing with him, save it were his family, and provisions, and tents, and departed into the wilderness."—Book of Mormon, I Nephi 2: 4. (See p. 199.)

Right? Wrong?

LEADER EXPLAINS WHY LATTER-DAY SAINTS' WORSHIP IS DIFFERENT - - - - - -

By Elder Antoine R. Ivins

Of the First Council of Seventy.

Abbreviated Text of Conference Address, October, 1941.

Elder Antoine R. Ivins

IN all our history we have claimed the right to worship God according to the dictates of our conscience, and we have added that we extend to other people the same privilege. We have done that, we have offered in many instances the facilities of the Church for the worship of other denominations. We are a tolerant people, but I wish to suggest that in the idea of toleration which we foster, we should never think of adopting the practices of other people which are not according to our standards and beliefs.

We can never for a moment fail to recognize the fact that we do worship God in a different manner from most people; that the type of God to which reference is sometimes made is not the one we worship. We must always teach our children that the revelation to Joseph Smith of the identity and personality of God and Jesus Christ was real, and that as Latter-day Saints we should accept it as such. We should always teach them the necessity of living the standards of the Church—honesty, uprightness, integrity and virtues of many kinds, and chastity.

RIGHT AND WRONG

Many people believe that naturally and inherently we know the difference between right and wrong. I am not a psychologist, but I have grown up with the belief that we have a God given conscience that teaches us to do what we know to be right and restrain us from doing what we know to be wrong, but I am a firm believer in the fact that our idea of right and wrong has grown out of the revelations of God to mankind, and that it is established in the minds of our children by the teachings of their mothers and their fathers. If they fail to learn through our neglect that certain things are wrong and do them, there is then the responsibility lying at the doors of their fathers and mothers. It is our duty as fathers and mothers to teach them frankly these things. It is our duty as leaders in the Priesthood quorums to discuss these things, to come to a mutual understanding of what is right and what is wrong, and to avail ourselves of public opportunity to teach

our children, so that no child growing up in our midst can say he has never been taught.

I reiterate what I said here at one time, that when a person can go to an officer of the Church and say, "Nobody has ever taught me that a certain grievous sin that we decry is a sin," somebody is at fault, for every man and woman in our communities should know that adultery and fornication and kindred practices are sinful in the sight of God and in the sight of this community. And in all our liberality and in all the concession that we may make to the belief of other people, allowing them to worship how, when, where, and what they may, we can never recede from our standards and adopt theirs, and be true to the trust that God has placed in us, and true to the heritage that we have received from our fathers and our mothers.

I believe it is a fortunate thing and a truth that we are superior in our private lives to our ancestors, and I believe that superiority has grown out of the testimony that has been handed down to us from our parents, and through the inspiration of God our Heavenly Father that this work is true, that it has given us a devotion, which other people lack, for the standards of righteousness and uprightness, of truth and integrity.

I believe that we should stress them more, I believe that we should lay special stress upon the necessity of honesty in our dealings one with another, for the love of a man for his fellow men cannot be fostered when he takes advantage of him in business relations or social contact.

I pray that God will give us His Holy Spirit, that we may live these standards, that we may keep them dear to our hearts, that we may have the grace and the gift of appealing to our young people with confidence. When a boy comes to me and says, "I have done a certain thing, but I could not tell it to my father, I could not tell it to my Bishop," I feel that there has been a barrier raised between those people and him that ought to be removed, that never should have existed. And when another boy comes to me and says, "I have stopped this practice because my Bishop came to me and put his arm around me, he is my friend," I know that in that instance at least there was no barrier, and the Spirit of God had full play between those two, and that boy is well upon his way. That is my feeling, brethren and sisters, I believe it sincerely and honestly. I believe we should teach these things more carefully, more intimately in our homes, in our quorums, and in our contacts socially one with another. I may even be the keeper of my neighbour's son in that respect; and if I see an opportunity to help, I have an obligation and duty to do so.

May God help us to meet these responsibilities fully, completely, honourably, that the generation that grows up at our feet may call us blessed because of the light that we have held to them in the battle of life, I pray in the name of Jesus Christ, Amen.

We Shall Come Through This Great Struggle Unconquered

Address delivered at the Conference of the District Presidents of the British Mission, Sunday, January 18th, 1942

By Elder George H. Bailey

First Counsellor, British Mission Presidency.

Elder George H. Bailey

WE brethren of the District Presidencies of the British Mission are the appointed leaders of the Lord's work in this land. Our example, the quality and quantity of our labour, will determine the success of the work which God has committed into our hands . We must be prepared, if necessary, to give our all that this work might go forward, and by such an attitude to our work we shall receive that portion of the Spirit of the Lord which will sustain us in the discharge of our sacred duty.

President Hugh B. Brown said to the Saints in Great Britain, prior to his departure for Zion, "Hold the Fort," but we must do more than that, we must carry the message of comfort and good cheer of the restored Gospel into every nook and cranny of this our native land; we must make a faithful contribution to our country in its hour of need, and at the same time we must be willing to make unlimited sacrifice, giving until it hurts, that the fort shall not only be held during this difficult period, but built up and strengthened and its uplifting power be felt throughout the land.

This war and its attendant evils ere long will come to an end, and in spite of all the setbacks which we have endured, and though we may yet endure many more, as a humble servant of God I raise my voice and say that though the way of this nation be through blood, through sweat and tears, though we be battered and torn, we shall come through this great struggle unconquered, for this nation will, by the arm of its political power, be instrumental, in the hands of the Lord, in making it possible for the Jews to return to their native land, and protecting them from all their opponents even unto the day when the Lord shall come, bringing them deliverance. But before this day shall come we must steel our hearts to even greater trials than those which we have known, for unless mankind will repent and turn unto the Lord and live according to His word, the present problems of this generation will not diminish, but increase. Let us, who hold the Priesthood of God, fortify ourselves through a practical application of righteous principles, for so great will be the trials of this generation, and this because of their unwillingness to heed

the counsels of God, that we shall need a tried and perfected faith to stand and discharge the duties given into our care.

As the leaders of God's work in this land, we must put away all selfish desires; our quest must be for things that have eternal value in their nature; the souls of men are precious in the sight of God; our labour must be to direct our fellow men along the path that leads to true happiness; our success in this work will be determined by our willingness to stand firm in our calling, and when it shall appear that every vestige of human help has failed, we will cling firmly and mightily to the promises of God.

Missionaries will come again from Zion, but they never will, if we are faithful, be burdened with the work of presiding over the Mission and various departments of the work in this land. It is our heritage to lead the work of the Lord in this land. We will cleave unto our heritage, and when our joys are increased as we welcome back the Missionaries to these shores, we will continue to so labour in our callings that these, the Lord's anointed, shall be free to go into the highways and byways and gather the remnants of Israel into the fold.

I believe that immediately after this war the work of the Lord will go forward with accelerated speed, vigour and determination, for the Lord has said that in these the latter days He will cut short His work in righteousness; therefore, at the close of this war we must prepare for the great day when the Gospel shall be carried to the Jews in their national home and to the sons of Lehi upon the American continent, and into all countries where the blood of Israel shall be found; and it has been said that in that day there will not be enough men in all Israel to accomplish this work. Brethren, we are called to carry forward the work of the Lord in this land in such a way and manner that when this day shall come the Church in this country will be prepared to make a full and complete contribution to the great and final effort to lift the towers of Zion in every land and clime.

These are the last days; the days to which the Lord referred when He said: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved, but for the elect's sake those days shall be shortened." Surely the period of peace between the end of this war and the great final battle will be of short duration. A mighty work has yet to be done. There will yet be a great influx into the Church in this country, if we do our duty as God desires we should do it. The day will come when many shall knock on the door of the Church in this land and ask for admittance. We must prepare for such a day by putting our own house in order. To excuse ourselves from the duties which God has placed in our hands is to deny God the desire to give us a great blessing. The Lord delights to bless and honour those who put their trust in Him. On this historic day in the history of the British Mission, let us pledge our allegiance to the great call that has come to us, and be willing always to say "Yea, Lord," when the Lord calls.

A plan of Genealogical action is being arranged for the British Mission. If we can develop the true spirit of Genealogical work in this land and obtain the results for which we hope, we shall then be prepared to appeal to the First Presidency of the Church and see if something cannot be done towards getting at least a temporary Endowment House in this country. First we must lay the foundations of this work by doing so much practical work that they cannot handle it all in Zion. If this was done, the foundation for a Temple could be laid in this country tomorrow. If we will do the will of the Lord in all things, no power on earth or in hell beneath can stop the work which has been placed in our hands.

I believe with all my heart the words spoken by Nephi when he said, "I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them, that they may accomplish the things which he commandeth them." Around this expression of Nephi's faith I have endeavoured to build my life, through years of poverty, pain and difficulties. I have clung to this great truth and today the tide has turned: a constant stream of essential things has taken the place of poverty; physical well being the place of pain; and all my difficulties have become merely a means to the end of growth and development.

Let us go back to our Districts at the close of this Conference refreshed and invigorated, renewed in our faith and with increased zeal and unfaltering example seek to lift the towers of Zion in this our native land. God grant us strength to do this I pray in the name of Jesus Christ. Amen.

★

NINE FOR ME AND ONE FOR HIM

THE "word of God" is only another name for the helping of men. It is our work—and His.

By many signs and tokens God has shown how we may at once make a living and do all this "work of God."

To Western Europe He has said, Nine potatoes for the service of self, one potato for the service of others.

To Asia He has said, Nine grains of rice for our own living and our rice fields; one grain to feed our souls through love.

To America He has said, Nine ears of corn for all our needs, one ear for all the needs of our brethren.

To all lands He has said, Nine eggs for food, the market, the incubator; one egg as the symbol of a perpetual Easter, new life ever given for old.

Does it seem too much, nine for me and only one for my brother? But this is the marvel of it—my one and God's blessing will provide all that God asks and my brother needs!

The Fulness Of Times

(Continued from Vol. 104, No. 9; Thursday, Feb. 26th, 1942)

EPISODE II. SCENE I.

NARRATIVE.

From the dispersal of the Tower of Babel, there came into being on the shores of the new world a great nation, whose people knew and feared the Lord, and who prospered so long as they kept His commandments. Of their great cities, of the splendid culture which was theirs before they fell into evil ways, we have notable reference in various parts of the land.

Meanwhile, centuries passed, and the old world prophetic events occurred which have become sacred history to all civilised nations. From one of these sacred records we learn that in 600 B.C., in the first reign of Zedekiah, King of Judea, there lived in Jerusalem a prophet named Lehi—

Lehi: Nephi, my son. It is useless to talk to them. They will not listen. Today I talked to the King, and he only laughed, and called the servants to put me out. On the way here a friend whispered that action will be taken by the young King to drive away all prophets as disturbers of the peace.

Nephi: But, my father Lehi. What is it you have said that is so resented? Many listen to you with reverence.

Lehi: Some, yes; but not those in authority, not the Princes and the Priests who hold the destiny of Jerusalem in their hands. Not the young King who plots with Egypt and with Moab to war on Babylon. Not those in power who have forgotten God and His laws, to follow their own evil desires.

Nephi: But what did you say to them.

Lehi: I recalled to them, my son, the ancient prophecy of Moses, which clearly points to this time. The law, written on the brass plates, which are in the library of the scribe Laban. "I will scatter you among the heathen, and will draw the sword after you, and your lands and your cities waste.'

Nephi: He will not listen to that? What other warning does he need? Go to him again my father.

Lehi: Ah! it is no use. He is interested only in plots of conquest, and in the pleasures of the court. He resents being disturbed. That is why he persecutes the men of God. Then, what are we to do, my son? God has spoken to me. I cried unto the Lord for guidance, and as I lay upon my bed He appeared unto me in a dream, commanding that I take my family, leave Jerusalem and journey to the wilderness; perhaps to some distant land, there to build us a new home, where we may serve Him and keep His commandments.

Nephi: Leave Jerusalem? My father Lehi; you have here rich lands and goods, you cannot leave all that behind you.

Lehi: We shall take only provisions and tents, and the clothes which are on our backs, for the Lord commandeth me to leave Jerusalem and all things pertaining to this generation.

Servant: Master, a stranger is at the door. He would not tell me his mission, but his face is dark with fear.

Lehi: Admit him.

The Latter-Day Saints' "Millennial Star"

THURSDAY, MARCH 26, 1942

EDITORIAL

Best Foot First

HAVE you ever heard someone express an opinion of another thus: "He's alright but, well, I don't like his nose." I am sure we all have. Of course, it is empty criticism and indicates lack of serious thought. That the man may have a nose which resembles a piece of malformed putty is entirely irrelevant to the fact that his abilities in a certain direction are superb. However, the criticism may often take on a deeper meaning, for frequently one hears similar remarks passed which include a reference to some noticeable deficiency in the character of an otherwise efficient person. Men and women must needs come under examination at times when being considered for positions of responsibility and their merits and demerits have to be discussed frankly and carefully. Idle criticism should never be a feature of such discussion.

The Saviour said: "Be ye therefore perfect . . ." What a world of meaning there is in those few words. Herein lies the reason for all our strivings, for all the endeavours we put forth to cultivate the best in us. Yet so often we allow the "other side" of us to overshadow the better part, and so often a wrong impression is given. We excuse ourselves all too many times for objectionable faults with, "After all no one is perfect," and allow ourselves the licence to make irritating little gestures and say those hurtful phrases which cause so much trouble.

We believe we are created in the image of God. Furthermore, we believe that we are Gods in embryo. The divinely inspired couplet, "As man now is, God once was, As God now is, man may become," provides a sublime incentive for our efforts. As the literal spirit progeny of the Father, it is certain we did not inherit fleshly faults from our divine parent, who is perfect. They are of evil origin and their development is in accordance with our strength of resistance to the persistence of their originator, Satan.

Up until we are eight years of age, the Word of the Lord informs us that we are incapable of committing sin. From then on we gather knowledge rapidly, and through the tender

years of schooling to the adolescent period and onwards, making our first contacts with the world, we find ourselves treading devious paths. Then we begin to form habits. Habits, good or bad, once they are rooted, are difficult to forget. Early in the life of each embryonic God, the duty of the parents is to carefully mould the character of the child so that the best things are always given prominence When years of accountability arrive, however, and fending for oneself is a necessity, temptation to break from the track is strong. If we succumb to it, bad habits may be formed which may give cause for just that remark mentioned earlier. Let us make a habit of doing the best thing always. We excuse ourselves sometimes with the suggestion that certain objectionable little actions are our idiosyncrasies and go to make up our personality. Let us not bluff ourselves. Let us be true. If there is a tendency in us to be awkward sometimes, strive to subjugate the unpleasant so that the better parts may show. We have no right to spoil or disturb the pleasure of living for anyone by permitting the insistence of some unpleasantry. People say sometimes, at the indication of such a note: "Ah! that's the real so-and-so." We should never give cause for such a remark. The "real" you or me should be a pleasant person, devoid of any eccentricity of annoying complex which could give rise to such a remark. We bridle, of course, upon hearing anything in the nature of criticism of our actions, but remember the human touch is present with the critic just as it is with you. Perhaps these few lines will help us to remember:

> It takes a lot a funny people to make up this old world, all sorts and shapes and sizes and some freaks; but if we could only see ourselves as others sometimes see us, we'd laugh until the tears run down our cheeks.
>
> In our very limited vision perhaps we think we're good, our acts correct and polished and precise; yet I venture an opinion, that watched by other folk we oft present a most amusing sight. So next time that we laugh at someone's funny little ways, remember, someone may be watching us; and though our sense of humour may be tickled mightily, think, "If I can laugh at them, then they can laugh at me!"
>
> —J. P. H.

A CHARACTER in "The Little Minister" said he was going to cut down a certain tree which was in his way, but he kept postponing it. The tree widened and grew tall. The man aged, and still the tree stood. "I grew old looking for an axe," he said.

We all know people who are all their lives announcing that they are going to do a certain thing, but they never get at it. They are always waiting for an axe, waiting for the most favourable opportunity, for just the right tools. —Orison Swett Marden.

Servant: He is just outside. (To caller): The master will see you, sir.

Stranger: Peace be with you Master . . . I . . . I . . . er . . .

Lehi: You may speak freely friend, this is my son Nephi, one who shares my counsel.

Stranger: Master Lehi, I have often heard you speaking in public places. I have admired and believed your teaching; that is why I come to you now, to tell you things of a private nature.

Lehi: Who are you, friend?

Stranger: Let us just say that I am a servant at the palace, that should be sufficient. It happens, Master, that your name has been mentioned by the Priests and the Princes in conference, and I know the business they are up to. You are in danger, Master Lehi. A skilful trap has been set to kill you, to confiscate your property, put your sons in bondage to the captains.

Lehi: Ah, I feared something of this kind.

Stranger: Tonight, officers of the King will demand entrance to your home, and you will be killed.

Lehi: Why so secretly? in the night? Cannot the King have me publicly executed?

Stranger: The young King fears the people, the soldiers, the poor. They listen to you, Master, even as I thought it best to risk my life to warn you. Now I shall hurry from Jerusalem.

Lehi (feelingly): Ah, may Jehovah bless you friend. Surely you have been directed by God. Go in peace, your confidence will be kept.

Lehi: Servant! Servant!

Servant: Yes, Master.

Lehi: Call my wife, Sariah, and my elder sons, Laman and Lemuel.

Servant: At once, Master.

Lehi: And you, Nephi, see that the friendly stranger gets safely away from the house, then prepare yourself for a long journey. Take only that which will be necessary to sustain life.

Nephi: As you command, father. (Aside): Come, friend.

Stranger: May we meet again, Father Lehi!

SCENE II.

Sariah: My lord Lehi, what has happened? Why call us so early in the day?

Lemuel: Yes, father, I was busy enlarging the barns for the new crop.

Laman: I, too, father, have been working in the vineyard, and you called me away.

Lehi: My sons, all that must be forgotten. We leave Jerusalem at sundown, never to return.
(Protests from the two sons.)

Lehi: Come, there is no time to talk, it is not my will, but the will of God, who governs us.

Sariah: But, my Lord, there is no time for preparation, the linen, the clothing, the goods, and the servants.

Lemuel: Yes, and I have fine horses, father, good cattle and sheep, and a vineyard, my father, rich with grapes.

Lehi: Yes, Sariah; yes, Laman; yes, Lemuel. I know all these things. But with all these possessions your lives are threatened this day. A few years at most, and Jerusalem will be destroyed, with the Kings of the East, and left desolate, and Israel will be smitten asunder and scattered amongst the nations.

Laman: But why today, father?

Lehi: Because tonight, officers of the King come with evil intentions; I have been warned. It is enough.

Laman: But where do we journey, father?

Lehi: Southward, to the sea, then perhaps to a new land. Have no fear; God will direct us.

Laman: But I have tools scattered and . . .

Lemuel: And I have men in the vineyard.

Sariah: My Lord, it is hard to do this, to leave the home of our ancestors and the house of our fathers.

Lehi: Rachel left her home to join Jacob. Ruth left Moab to come to Bethlehem to reach God and gain a blessing in a new abode.

Sariah: I respect your wishes, my Lord; I shall go. With you I shall be happy.

(To be continued)

★

TO be glad of life, because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness and to fear nothing except cowardice; to be governed by your admiration rather than by your disgusts; to covet nothing that is your neighbour's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends and every day of Christ; and to spend as much time as you can with body and with spirit in God's out-of-doors —these are little guide-posts on the footpath of peace.

—Henry Van Dyke.

L.D.S. Pen Friendship League

LATTER-DAY SAINTS—YOUNG PEOPLE— GET TO KNOW EACH OTHER.

WITH the coming of warmer weather and longer days, why not plan and organise a District outing? Young people from all the Branches in every District could have a wonderful time together. **The lead should be given by the District President.** These outings should be made an occasion of meeting and making new friends. **What about District M.I.A. Conventions during Whitsun and August Holidays?** The M.I.A. Mission Board will be glad to help each District to keep up the spirit and life of this Church organisation. We want the youth of the Church to lead in the field of the great M.I.A. programme. **Begin to prepare now. Pen Friends should get to know each other during these District Conventions.**

The Pen Friendship idea in the Church is something different to the ordinary interpretation of this subject. Friendship, understanding, knowledge and study of individual characteristics, leanings, ideas and habits should always be the guiding posts to eventual union in marriage. The youth of our Church must rise above the sentimental, sickly emotion and mawkish romance at first sight. It's not done among educated Latter-day Saints. Group meetings and frank, tactful discussions on subjects that affect so seriously today the youth of this and other lands, would go a long way to help establish greater morality, purity and happiness among young people. Why should we not lead in this vital problem of today?

The need for friendship of the right kind is very great indeed.

A letter (in part) from a new entrant:

"I have been receiving my 'Star' regularly, and I am grateful to you for your kindness. I am very lonely up here, where there is no Branch of the Church, but I am looking forward to being in England in April and near to my Branch. . . . Could my name be put forward in the Pen Friendship League? I am in the A.T.S. and would like to correspond with any member of the Church."—W 68484 Pte. A. Rowland, c/o 41 Lewis Street, Hyde, Cheshire.

"I have followed your Pen Friendship League with interest and enjoyed the letter published. I would like very much to get acquainted with more Latter-day Saints."—Miss Doris Allison, L.D.S., 2 Kirk Cottages, Earlston Road, Wallasey, Cheshire.

Miss Louise C. Koenig, L.D.S., 75 St. James' Drive, Trinity Road, London, S.W.12, desires to write to Pen Friends and receive letters from some of our boys in the army.

LATTER-DAY SAINTS—YOUNG PEOPLE— WRITE TO EACH OTHER.

—A. K. A.

Our Missionaries' Page

NEW PROJECT FOR THE HOME MISSIONARIES.

"THE strength of our Church in the British Mission shall be as the labours of our Missionaries, full time and home, our Priesthood and our large number of Sisters"—we said last week on this page.

The time is short, the labourers, by comparison with the population of this land, are few. The project that is most urgent is the work of the Salvation for the Dead.

BY SAVING YOUR DEAD YOU WILL SAVE YOURSELF.

The Mission Presidency call upon every Missionary of the Church in this land to take part in this project. Here is your task:

You will receive from your Home Missionary Supervisor or Branch Genealogical Leader full information as to how to fill in a Family Group Sheet.

You will be assigned to visit a family and, where it has not been done, help complete this Record and return it at the end of the week to those in charge of this work in your Branch.

Every successful Missionary will then receive information on the filling in of Baptismal and Endowment Sheets.

The quota of names for Temple work, assigned to each Branch in the Mission, will thus be obtained.

It is useless to think and dream of gathering to Zion unless the work for the Dead is taken care of NOW, TODAY. TOMORROW IT MAY BE TOO LATE.

Reports from the Field:

"I have no tracts, so that I am unable to do any tracting, and we have only two families, my own and President Squire's, in Aldershot. I know of no others in the outlying towns or villages. If there are any, I would like to know, so that I might be able to visit them. I am not allowed to visit in the camp, of course, and there may be many members among the Army who do not know about the Branch. Are there any means of letting them know?"—Edith E. Mason, Aldershot.

"Three hours' discussion on the First Principles of the Gospel."—Richard C. Thomas, Varteg.

"I attended a discussion class. The Fourth Article of Faith was put forth."—Haydn Forward, Varteg.

"In the event of a Sister being unable to keep an appointment to go tracting, should one Sister go on her own?"—Rose N. Munton, Chiswick. Answer: Yes.

"In company with Elder A. H. Willmott, I cycled forty miles to visit Sister W. A. Perry, who is isolated from the meeting house. We held a meeting with her, and a wonderful spirit prevailed. She remarked that it made her feel that she was a member of the Church, after being so long from a meeting."

"Mrs. ———'s baby was sick with bronchitis and had a temperature. I explained to her the healing power throuh administration. She desired to have her baby administered to. Next morning baby had lost all the fever and was quite normal."—Faith Mitchell, Brighton.

BY MY ACTIONS I WILL PROVE MY ALLEGIANCE TO MY GOD, MY CHURCH, AND MY PEOPLE.

—A. K. A.

Missionary Movements

ARRIVALS AND APPOINTMENTS.

Sister Grace Eveline Gent of Nottingham District was set apart on January 23, 1942, by President A. K. Anastasiou, and assigned to labour in the Mission Office.

Sister Evelyn Foster of Liverpool District was set apart on JanuaJry 25, 1942, by President A. K. Anastasiou, and assigned to labour in the Birmingham District.

Elder William Lyons Buchanan of Scottish District was set apart on February 6, 1942, by President A. K. Anastasiou, and assigned to labour in the Mission Office.

Sister Rose Ellen Fletcher of Bristol Branch was set apart on February 6, 1942, by Elder James R. Cunningham of the Mission Presidency, and assigned to labour in the Birmingham District.

Sister Hilda Mary Woodford of London District was set apart on February 8, 1942, by Elder James R. Cunningham, and assigned to labour in the London District, in co-operation with the Mission Genealogical Board.

Elder Sylvester H. Dale of the Manchester District was set apart on February 13, 1942, by President A. K. Anastasiou, and assigned to labour in the Mission Bookstore.

TRANSFERS.

Sister Evelyn Foster was transferred from the Birmingham District to the Mission Office on February 16, 1942.

Sister E. May Bettridge was transferred from the Mission Office to the Manchester District on February 14, 1942.

Elders Melvin W. Dunn and Alvin L. Gittins were transferred from Sheffield to London District on February 15, 1942.

Sisters Phyllis K. Clayton and Doreen Moorhead were transferred from Birmingham to Sheffield District on February 14, 1942.

Sister Joyce N. Gittins was transferred from Liverpool District to the Mission Office on February 21, 1942.

Elder William Lyons Buchanan was transferred from the Mission Office to the Nottingham District on March 2, 1942.

Sister Margery Germany of Sheffield District has now returned to the Mission Field after a brief rest and has been transferred from Birmingham to Liverpool District.

RELEASES.

Elder Wesley A. G. Bowen was honourably released on January 30, 1942, and returned to his home in the Bristol District. For the past three months Elder Bowen laboured in the Mission Office.

Sister Ruth Ann Schofield was honourably released on February 15, 1942, and returned from the Manchester District to her home in Bradford, Yorks.

Elder William W. France was honourably released on February 28, 1942.

Two other Sisters have now consented to continue their Mission for a further six months or more. They are Sisters Edna Gardner of Liverpool District, at present labouring in the Mission Office, and Sister Lilian S. Burton of Birmingham District, at present labouring in the Manchester District.

For The Young Folk

Contentment is a lovely thing;
The more I grow the more I see
That when I like my lot in life
I'm rich as anyone could be.

—Rebecca McCann.

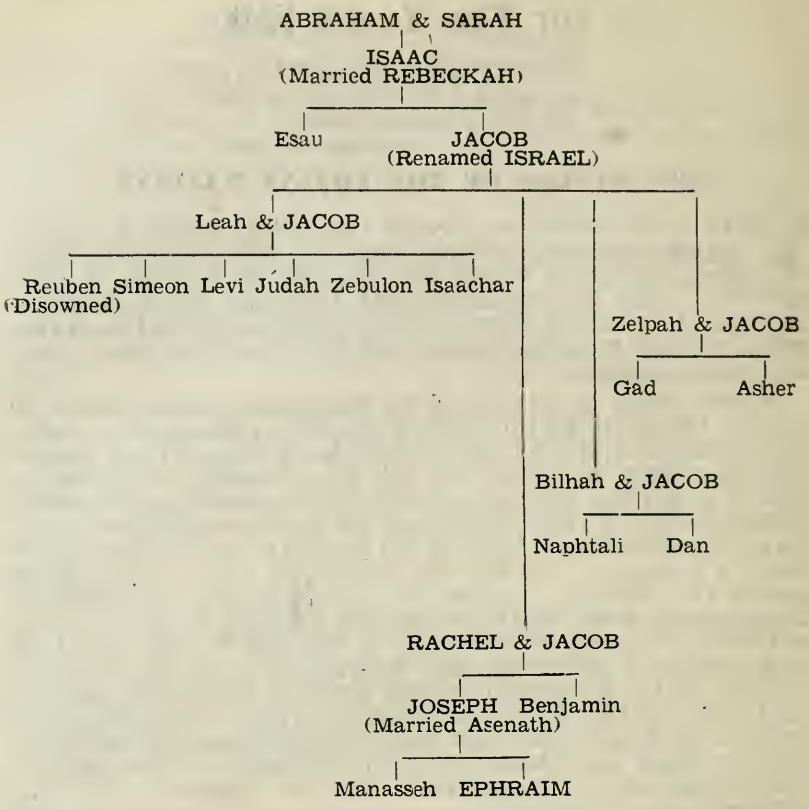
THE NAMING OF THE TWELVE NATIONS.

VERY much bewildered by all the events which had been taking place around him, Jacob, or Israel as we now call him, once more visited the altar at Beer Sheba to offer sacrifice. Here he communed with God, and was told not to be afraid to make his home in Egypt, because in that land God would prosper his descendants, and they would become a great and mighty nation.

In due course Israel and all his family were safely settled in a very beautiful part of Egypt known as Rameses. After seventeen more years passed, Israel grew very old and feeble, and knew that he would not live much longer. As soon as Joseph heard this, he took his two sons, Manasseh and Ephraim, to Rameses for a visit. Naturally, the proud grandfather, overjoyed at seeing the children of his favourite son, wished to give them a blessing. As was the custom in those days, Joseph placed the children in order of age, Manasseh, the eldest, to Israel's right hand, and Ephraim, the younger, to his left. The patriarch, although very old and ill, was still a prophet of God, and received a revelation that Ephraim, the younger son, was entitled to the birthright usually given to the eldest son. So that this could be done, much to the surprise of Joseph, Israel crossed his hands, his right hand resting upon Ephraim, and his left hand upon Manasseh. In this manner Ephraim and his descendants were given a greater blessing than the descendants of Manasseh.

Last week we read of a Covenant Race through whom God was going to bless all the nations of the world. This race was to consist of the descendants of Abraham and Sarah. Israel, who was the grandson of Abraham and Sarah, had twelve sons, and it was ordained that each of these sons was to be the head of a tribe of Israel. This is how the Covenant Race came to be known as the Twelve Tribes of Israel. Unfortunately, though, Reuben, the eldest son, was so wicked that he was disowned by his father, and in order to make up the number to twelve, Joseph was given a double portion by the blessing which made his two sons, Ephraim and Manasseh, each the head of a tribe. Therefore, the names of the twelve tribes are:—Simeon, Levi, Judah, Zebulon, Issachar, Dan, Gad, Asher, Naphtali, Ephraim and Manasseh (the two tribes of Joseph), and the tribe of Benjamin.

Just before his death, Israel, that grand old patriarch of the Covenant Race, gathered all his sons together, and blessed them, prophesying the future of all their descendants right down to the present day, and foretelling many events which have yet to be fulfilled at the time just prior to the Second Coming of the Saviour. (See over.) —E. M. B.



District Activities

Manchester

A lantern lecture entitled "Pioneer Trails" was given in the Bury Branch by Branch President George E. Dale on Saturday, March 7th. The lecture has been well advertised in the local press, which resulted in five new friends attending. General approval was expressed by all present, accompanied by requests for further lectures in the future.

Newcastle

On Sunday, March 1st, at West Hartlepool, a special meeting of all District Authorities was held under the direction of District President Frederick W. Oates. Five Branch Presidents, five Supervisors, and the District Presidency were in attendance, with the Lady Missionaries labouring in the District. Most of the projects of the British Mission Programme for 1942, as proposed at the District Presidents' Conference, were discussed and considered thoroughly. Brother Stanley Short of the District Presidency spoke on Supervisors' work and the necessity for their co-operation with Branch Presidents. Brother George Wappett spoke on Home Missionary work, and finally President Oates gave instructions and advice on several important matters. This meeting was followed by another special meeting of the District Presidency with Branch Presidents.

L.D.S. DISTRICT PRESIDENTS IN BRITAIN

Birmingham:
Norman Dunn,
"Paxford,"
79, Oak Road,
Quinton,
Birmingham 32.

Bristol:
Wm. C. McCormick,
3, Creswick Avenue,
Hanham, Bristol.

Hull:
Eric Thorp,
306, Weelsby Street,
Grimsby.

Leeds:
Herbert Walker,
36, Tennis Avenue,
Tong Street, Bradford.

Liverpool:
P. L. Cookman,
88, Brownedge Road,
Lostock Hall,
Preston, Lancs.

London:
Wm. O. Chipping,
111, Charmouth Road,
St. Albans, Herts.

Newcastle:
Frdk. W. Oates,
161, St. Luke's Road,
Ford Estate,
Sunderland.

Manchester:
Albert Woodruff,
28, Manchester Road,
Hyde. Cheshire.

Norwich:
Frank M. Coleby,
2, Burton Street,
Lowestoft.

Nottingham:
George E. Gent,
23, Dunstall Avenue,
Braunstone Lane,
Leicester.

Sheffield:
Geo. H. Bailey
95, Beaumont Road.
Sheffield 2.

Scottish:
A. B. McGowan,
76, Cornwall Street,
Glasgow, S.1.

Welsh:
Richard C. Thomas,
Severn View Place.
Varteg, Mon.

Irish:
Christian Fdk. Steele,
120, Moorhampton Rd.,
Downeybrook, Dublin.

L.D.S. BRANCH PRESIDENTS IN BRITAIN

BIRMINGHAM DISTRICT

Handsworth:
Geo. R. Grundy,
156, Heathfield Rd.,
Handsworth,
Birmingham 19.

Kidderminster:
Wm. L. Gittins,
"Nauvoo,"
226, Hoo Road,
Aggborough,
Kidderminster. Warcs.

Northampton:
James B. Neil,
54, Richmond Road,
Nuneaton, Warcs.

Nuneaton:
Wm. T. Nightingale,
14, Winfield Road,
Nuneaton, Warcs.

Sparkbrook:
Frdk. Webb,
11, Alder Road,
Sparkbrook,
Birmingham 12.

Staffordshire:
A. R. Carter,
15, Blakley Avenue,
Tettenhall,
Wolverhampton.

Bristol:
Herbert S. Millard,
25, Regent Terrace,
Newtown, Bristol.

Hanham:
Albert Perry,
20, Northfield Ave.,
Hanham, Bristol.

Plymouth:
T. Harries,
19, Cranbourne Ave.,
Lipson, Plymouth.

Stroud:
Arthur R. Fletcher,
Harley Wood,
Nailsworth,
nr. Stroud, Glos.

HULL DISTRICT

Gainsborough:
W. H. Fitchett,
11, Japan Road,
Gainsborough.

Grimsby:
Bernard Hall,
9, Watkins Street,
Grimsby, Lincs.

Hull:
Geo. Utley,
9, Brockenhurst Ave.,
Cottingham, Hull.

IRISH DISTRICT

Belfast:
Joseph Ditty,
129, Alliance Road,
Belfast.

Dublin:
A. Fred Horlacher,
6, Tivoli Terrace,
E. Dun-Laoghaire,
Co. Dublin.

LEEDS DISTRICT

Batley:
Fred Laycock,
273, Moore Lane,
Birkenshaw,
nr. Bradford.

Bradford:
Tom Elkington,
198, Raikes Lane,
East Bierley,
nr. Bradford.

Clayton:
Tom Ledgard,
11, Watts Street,
Clayton, Bradford.

Halifax:
Geo. H. Smith,
13, Byron Street,
Hanson Lane,
Halifax.

Leeds:
Fred Laycock,
8, Fern Terrace,
Thorpe Road,
Pudsey, nr. Leeds.

LIVERPOOL DISTRICT

Accrington:
Eddie Preston,
"Larbeck,"
Hyndburn Road,
Great Harwood,
Lancs.

Blackburn:
Herbert Taylor,
132 Richmond Hill St.,
Accrington, Lancs.

Burnley:
John E. Owens,
10, Rose Grove Lane,
Burnley, Lancs.

Liverpool:
G. E. Patey,
43, Kingsland Cres.,
West Derby,
Liverpool 11.

Nelson:
John R. Moore
27, Ivan Street,
Queensgate,
Burnley, Lancs.

Preston:
P. L. Cookman,
88, Brownedge Road,
Lostock Hall,
Preston.

Wigan:
C. Hartley,
193, Gidlow Lane,
Wigan, Lancs.

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L.D.S. BRANCH PRESIDENTS IN BRITAIN—(continued)

LONDON DISTRICT

Brighton:
Edmund W. Wheatley,
71, Balcombe Ave.,
Worthing, Sussex.

Catford:
W. Hamilton,
61, Gareth Grove,
Bromley, Kent.

Chiswick (West):
A. J. Willmott,
119, Chatsworth Drive,
Bush Hill Park,
Enfield, Middx.

Gravesend:
Thomas R. Rudd,
102, Windmill St.,
Gravesend, Kent.

Letchworth:
Fred E. Simmonds,
29, Bedford Street,
Hitchin, Herts.

Luton:
Wm. H. Gadd,
23, Cranleigh Grdns.,
Luton, Beds.

North London:
A. J. Willmott,
11, Comus Road,
Holloway, N.

Portsmouth:
Wm. O. Chipping,
111, Charmouth Road,
St. Albans, Herts.

South London:
Wm. T. Mead,
61, Winterbrook Road,
Herne Hill,
London, S.W.24.

Aldershot:
Henry Squire,
19, Edward Street,
Aldershot, Hants.

St. Albans:
H. Chipping,
30, Carlisle Avenue,
St. Albans, Herts.

MANCHESTER DISTRICT

Bury—Bolton:
Geo. E. Dale,
1,050, Manchester Rd.,
Castleton,
nr. Rochdale, Lancs.

Hyde:
Albert Woodruff,
28, Manchester Road,
Hyde, Cheshire.

Manchester:
Lawrence Gregson,
"Elswick,"
1, Westbrook Drive,
Macclesfield, Ches.

Oldham:
John Massey,
6, Park View
Chadderton,
nr. Oldham.

Rochdale:
Fred Waddington,
184, Edmonds Street,
Rochdale, Lancs.

NEWCASTLE DISTRICT

Gateshead:
Thos. W. Turnbull,
46, Chichester Street,
Gateshead,
Co. Durham.

Middlesbrough:
Sydney Featherstone,
5, Wilton Avenue,
Dormanstown,
Redcar, Yorks.

Shildon:
Thomas Dinsdale,
49, Chandos Street,
Darlington.

South Shields:
Chas. M. Ellwood,
283, St. Vincent St.,
South Shields.

Sunderland:
Wm. Wright,
70, Nora Street,
Sunderland.

West Hartlepool:
Wm. H. Allason,
13, Edgar Street,
West Hartlepool.

NORWICH DISTRICT

Lowestoft:
Sidney W. Coleby,
11, Steven Street,
Lowestoft.

Great Yarmuth:
Albert A. Cole,
56, Wolsley Road,
Southtown,
Great Yarmouth.

Norwich:
Alfred F. Woodhouse,
71, Old Palace Road,
Norwich.

Thurlton:
Arthur A. Knight,
Thurlton Haddescoe,
Norwich.

NOTTINGHAM DISTRICT

Derby:
Frank Orme,
9, Young Street,
Derby.

Eastwood:
George S. Allen,
54, Regent Street,
Derby.

Hucknall:
Samuel Pears,
44, Hazel Grove,
Hucknall, Notts.

Leicester:
George E. Gent,
23, Dunstall Avenue,
Braunstone Lane,
Leicester.

Loughborough:
Geo. W. Winfield,
133, Station Street,
Loughborugh.

Mansfield:
Thomas E. Dove,
83, South Avenue,
Rainworth,
Mansfield, Notts.

Nottingham:
Samuel Hawson,
41, Shipstone Street,
Nottingham.

SCOTTISH DISTRICT

Aberdeen:
Geo. Findlay,
311, Holburn Street,
Aberdeen, Scotland.

Airdrie:
Thomas M. Graham,
15d, West Kirk St.,
Airdrie.

Glasgow:
J. McQueen,
1,025, Argyle Street,
Glasgow.

Edinburgh:
James Marlow,
32, Ogilface Crescent,
Blackridge,
W. Lothian,

SHEFFIELD DISTRICT

Barnsley:
Fred K. Birkhead,
109, High Street,
Silkstone,
nr. Barnsley, Yorks.

Doncaster:
David Smith,
13, Lake Road,
Woodlands East,
Doncaster.

Rawmarsh:
Joseph T. Quinney,
New Cottages,
Upper Haugh,
Rawmarsh,
Rotherham, Yorks.

Sheffield:
James R. Bargh,
141, Sanford Grove Rd.,
Sheffield 7.

WELSH DISTRICT

Merthyr Tydfil:
R. C. Thomas,
Severn View Place,
Varteg, Mon.

Pontlanfraith:
William Griffiths,
63, Llanfach Road,
Abercarn, Mon.

Varteg:
Hadyn Forward,
9, Percy Street,
Garndiffaith.

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